

THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Office: 207 So. Beckley St., Phone 6-6888

My Father Run the Trains

BY A. SIMS

(Taken from the book, "Thrilling Stories")

It was probably in the early nineties that Mr. Hudson Taylor conducted some very blessed meetings in the city of St. Louis, and in the church of which the late Dr. James H. Brooks was the beloved pastor.

He had been in our city a great many days, and great interest in the work of the China Inland Mission had been manifested, both through large gifts, and through the establishment of centres of intercession for the work in China. While here he was the guest of Dr. Brooks.

After his meetings in our city, he was booked for a small town in Illinois, where he was to give an address at eight o'clock in the evening. In order to reach the town, he was to leave St. Louis by an early train on Monday morning.

Dr. Brooks was most punctilious about meeting all engagements promptly. He therefore ordered his coachman to have the carriage at the door at quite an early hour.

The hour arrived but the coachman did not. As there seemed still abundance of time, they awaited his arrival with little concern. But at last Mr. Brooks became much concerned, and they started to catch a street car. It was in the days before telephones were much in use. On the way to the car they met the coachman with the carriage, entered it, and bade the coachman drive as quickly as possible.

Dr. Brooks watched the time and was much concerned about missing the train. But Mr. Taylor was quite at ease, and said quietly, "My Father runs the trains and I am on His business." Upon reaching the station they found that the train had gone, and were told that no other train would be leaving for the town mentioned before evening. Dr. Brooks expressed great regret and concern; but again Mr. Taylor reminded him that "my Father runs the trains."

Just as they turned from the ticket office, a man rushed up to Mr. Taylor, saying, "Oh, I was so afraid I had missed you. I want to tell you how God has used you to bring blessing to me." As he turned away he slipped an envelope into Mr. Taylor's hand, which was found to contain seventy-five dollars, marked, "For your personal use."

Mr. Taylor said to Mr. Brooks, "You see that my Father has just sent me my railroad fare." Dr. Brooks was amazed and asked, "Did you not have your railroad fare, and, if not, why did you not let me know?" He replied, "I told my Father," and he added, "I never use money except such as is marked for personal use."

Then Mr. Taylor walked leisurely to a man standing among outgoing trains, and asked if he knew of any way by which he might

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Hear John R. Rice,
Radio WRR,
7:30 a. m., Sunday

\$1,000 In Answer To Prayer

For some time the editor of *The Sword of the Lord* and the workers here have been earnestly praying about the deficit in expenses of this paper. Nearly a year ago the editor borrowed \$450.00 cash to pay on the printing cost of *The Sword of the Lord*. Since that time the printing bill would gradually increase until the editor would come in from a revival and put \$50.00 or \$100.00 on the printing bill, cutting it down. Then we would pay the best we could from the subscriptions while the bill gradually mounted. The total deficit on the printing bill (not counting, of course, the money that editor and Mrs. Rice gave from time to time) was \$695.00. Last week in Lincoln, Nebraska, the editor was earnestly praying about this matter. It was time to renew the note and pay interest up to date. The holder of the note wanted us to borrow a little more money and at 6 per cent, but it seemed to me a sad thing to go on owing money for the Lord's work. I prayed earnestly about it, asking God what to do and then finally left it with the Lord, thanking Him for the answer that He would give. As I returned from Lincoln, Nebraska, last Thursday, the colored porter came through the train just after we left Wichita, Kansas, saying, "Dr. Rice, Dr. Rice!" and when I made myself known he gave me a telegram. It was from my office in Dallas, breaking the news that a Christian business man in another state sent a check for \$1,000.00 to be used as I felt led to use it for the Lord's cause. I rejoiced all the way home and praised the Lord and when I arrived home Thursday night, I

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Disappointed

That's what we were about the picture printed in last week's *Sword of the Lord*. It fell so far short of representing the enlarged 8 x 10 photograph of editor John R. Rice being given free with every subscription at \$1.00 a year. That picture was only one-fourth the size of the photograph being given free, and besides, the engraving made from the picture to print in *The Sword of the Lord* did not turn out like we hoped. It was too dark, the features were indistinct, there was not enough contrast. Of course no printed picture could do justice to a large actual photograph, beautifully finished.

Those who see the picture others have gotten want it for themselves.

Getting these pictures made by the hundreds, nice 8 x 10 enlargements that should ordinarily sell for \$1.00 each, we were able to get them very much cheaper and give them free with a one year's subscription to *The Sword of the Lord*. The picture will be autographed by the editor in white ink.

Remember that this special offer is good for either new or renewal subscribers until June 15th. Why not subscribe for some friend who needs the gospel messages, Bible study, and devotional articles printed each week in *The Sword of the Lord*? Keep the picture for yourself and have the paper sent to the friend. Or extend your own subscription for a year in advance if you like.

Offer Closes June 15th

Be sure to get your subscription in by June 15th. This offer is good only until then. Send subscriptions to 207 South Beckley, Dallas, Texas. Be sure to give name and address carefully for the paper, and if the picture is to be sent to a different address, give that also.

3 More Saved Through Tracts

BOOKLETS ON "WHAT MUST I DO TO BE SAVED?" "JUDGMENT" AND "HELL" LEAD THREE MORE SOULS TO CHRIST

Last week we had happy evidence again the way God is blessing these gospel booklets which we are getting out, written by Editor John R. Rice. Not long ago we told in these columns how on the same day word came from three people in widely separated states and Alaska, all saved through the booklet or sermon-tract on "What Must I Do to Be Saved?" Last week we had letters from three different people claiming Christ as Saviour. One copied the decision slip from "What Must I Do to Be Saved?" and one sent the decision slip from the booklet, "The Last Judgment of the Unsaved Dead," and at the bottom of the decision slip wrote, "You may publish in the paper." The third one was sent from LaRose, Illinois, to The Christian Business Men's Committee in Chicago, where the writer evidently heard me speak on the radio, and, we suppose, wrote there for my booklet on "Hell." Thus we have evidence in one week of the conversion of a man, a woman, and an eleven year old boy, saved through three different printed messages. Praise the Lord.

Eleven Year Old Boy Saved Through Tract, "What Must I Do To Be Saved?"

Last week from Petersburg, Illinois, came the glad news that an eleven year old country boy had trusted Christ as Saviour. He sent in the decision slip copied from the back page of the sermon-tract, "What Must I Do to Be Saved?" by the editor. It was carefully written, dated and signed in the nice boyish handwriting.

I feel sure that he would be glad

to have it known that he has trusted the dear Saviour, so as an example to others, we print here the statement just as he copied it and sent it in.

"Petersburg, Illinois
May 12, 1939

"Evangelist John R. Rice
201 East Tenth Street
Dallas, Texas.

Dear Brother Rice:

"Realizing that I am a sinner and believing that Christ died for my sins, I here and now trust Him to be my personal Saviour, depending on Him to forgive all my sins, change my heart, and give me everlasting life as He promised to do. I am glad to confess Him as my Saviour and gladly mail this to let you know.

"Robert Earl Crane
Petersburg, Illinois
Age 11 years."

Is there a reader who wants to be saved? Then will you not today do just what the fine eleven year old boy did? Read that over again earnestly. If you will turn from your sin sincerely in your heart, confess you are a sinner, and trust Christ and claim Him as your own

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Baby Christians

Paul wrote to the Christians at Corinth that they were still babes and that when he should have been able to feed them strong meat they had to be fed with milk (I Cor. 3:1, 2). Again in Ephesians 4:14 we are told that Christians should grow up and not be like children, blown to and fro with every wind of doctrine and by deceitful men.

Are you a baby Christian? Are you unsettled about such Bible doctrines as the second coming of Christ, the Holy Spirit, the security of believers? Are you ignorant about how to get your prayers answered? Are you unable to win souls? Are you "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive?" (Eph. 4:14). If so, then God has given apostles, prophets, evangelists, pastors and teachers, "for the perfecting of the saints," that is, to make you grown up Christians (Eph. 4:11-13). The eunuch in the desert needed some one to guide him and so Philip began with the same Scripture and preached unto him Jesus (Acts 8:35).

Let *The Sword of the Lord* come to your home. Make sure that you read it and that other members of the family read it regularly, prayerfully, expecting a blessing. Use your Bible in connection with the sermons and Bible teachings printed therein. They have blessed thousands. They have won souls, have enlightened Christians, have fed preachers so they could feed others. They have helped many Christians to grow up from babyhood to grown manhood and womanhood in Christ.

Do not fill your mind and heart with trash. Christians who spend much time with daily newspapers, with cheap magazines, with frivolous and worldly books will not be attuned to the things of God. They will not enjoy their Bibles nor grow in grace. They will not have the concern about soul winning, the delight in the Bible, the assurance about answers to prayer

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THE UNCONDEMNING SAVIOUR

"For God Sent Not His Son Into the World to Condemn the World; But That the World Through Him Might Be Saved" — John 3:17

BY JOHN R. RICE D.D.

Two enormous facts stand out in the Bible. They are the twin giants of Bible doctrine; the awful, incurable, hopeless depths of human sin, and the infinite, loving mercy of a righteous God. These two facts make necessary and understandable the whole story of the death of Christ and salvation by grace alone.

I am sure we do not preach enough about the awfulness of sin and the wrath of God. We ought to proclaim that "There is no difference; for all have sinned, and come short of the glory of God" (Rom. 3:22, 23). We ought to say that "There is none that doeth good, no, not one" (Rom. 3:12), and that "The wages of sin is death" (Rom. 6:23). And then we can preach understandably the blessed doctrines of the compassionate, forgiving mercy of God. Then we can understand that God so loved the world that He sent His Son not to condemn the world, but to save it!

Here in the best loved chapter in the world is our text. It is placed next to the best known verse in the whole Bible. The Saviour told Nicodemus:

"For God sent not his Son into the world to condemn the world; but that the world

through him might be saved." (John 3:17).

Jesus did not come to condemn. He came to save!

Some Individuals Jesus Did Not Condemn

In His earthly ministry, it is astonishing how little Jesus spoke in condemnation of individuals. He did, in Matthew, chapter twenty-three, pronounce seven woes upon the scribes and Pharisees as hypocrites. They were deceivers, false teachers, leading multitudes astray. But to the individuals even among the Pharisees, as Nicodemus (John 3:1), or another Pharisee in whose home Jesus ate (Luke 7:36-50), Jesus was wonderfully kind. John, chapter eight, told how the Phari-

sees and scribes brought unto Jesus a woman taken in adultery, in the very act. When they told Jesus, He stooped and wrote upon the ground with His finger, as if He had heard them not. The Mosaic Law said that such a woman should be stoned to death. But strange as it seems, Jesus came not to enforce the law, but rather to fulfill it Himself. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The Pharisees continued asking Jesus what they should do, and He said, "He that is without sin among you, let him first cast a stone at her." Convicted by conscience, they went out from the eldest to the youngest, and left

(CONTINUED ON PAGE 2)

Dallas Open Air Revival, 7:45 P.M.,
May 28 - June 4th at 201 East Tenth

Just now each evening sees men, women and children cleaning off the concrete floor of what was our big tabernacle, Tenth and Storey Streets, Dallas. Bricks are being stacked to one side. Electric lights are installed. Seats are being made. We begin next Sunday, May 28th, an eight-day, intensive revival, in the cool open air, with pastor John R. Rice preaching each night except Saturday, at 7:45 p.m.

Here where God has blessed so many, we trust He will warm every

heart and save many. There will be special music, great congregational singing, comfortable seats in the cool out-doors, at Tenth and Storey. The preaching will be plain Bible preaching, fervent, heartfelt preaching.

Bring friends, lost or saved. Pray that they will be blessed. Let us do our best to see that each night there are those present who need Christ, and that, by the Spirit's power, some find Him!

Three More Saved Through Tracts

(CONTINUED FROM PAGE 1)

Saviour, then write me a letter like that today, and give me the joy of praising God with you. For the moment you really do what that boy said he did, your sins will be forgiven. When you trust Christ and depend on Him to forgive your sins, He does, right then and there. Do it today!

Reader, if you can use a few of the tracts, "What Must I Do to Be Saved?" for your unsaved friends, simply write me and I will gladly mail them free. If you want one or a dozen, for yourself or others, just say so. As God supplies the means I will give them away freely.

"You May Publish in the Paper"

From Whipholt, Minnesota, comes the happy confession of a sinner who has trusted Christ. He signed and mailed the decision slip from page twenty-five of the booklet on "The Last Judgment." It says:

"Rev. John R. Rice
201 E. Tenth Street
Dallas, Texas.

"Dear Brother Rice:

"I know I am a sinner and I do not want to come to the awful judgment when the record books will be opened and every person judged according to his works. I want mercy and forgiveness, not justice alone. I believe that Christ died for my sins and took my place. So here and now I give Him my heart and trust Him to forgive me. I claim Him as my Saviour and Lord and gladly write this to let you know. I trust that today God forgives my sins and writes my name in the book of life.

(Signed) "John Collins
Whipholt, Minnesota."

"You may publish in the paper."

Thank God for a man who claimed Christ and was glad for it to be known. There is joy among the angels in Heaven over one sinner that repents.

We will not give the name of the lady in LaRose, Illinois. The decision slip she took from page forty-one of the booklet on "Hell, What the Bible Says About It" is as follows:

"March 15, 1939

"Dear Brother Rice:

"I believe what God's Word says about Hell and I realize that I am a sinner. Here and now I turn from my sin to Jesus, trusting Him to change my heart and forgive all my sins and rescue me from Hell. I claim Him as my Saviour and I am glad to let you know. (Signed) "Mrs. M. P. LaRose, Illinois."

As God provides the means we will send free anywhere, copies of these booklets for lost people or for Christians who will use them in trying to win unconverted people. Let us hear from you. Write to John R. Rice, 207 S. Beckley, Dallas.

Please continue to pray earnestly that God will put it in the hearts of thousands of lost people to read these gospel messages, and that the Holy Spirit of God will convict and save to the glory of Christ.

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THE SWORD OF THE LORD and of John R. Rice

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JOHN R. RICE, EDITOR, Pastor of Fundamental Baptist Church

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THE UNCONDEMNING SAVIOUR

(CONTINUED FROM PAGE 1)

the woman standing alone before Jesus. To that poor, scarlet-faced and, doubtless, weeping woman, Jesus said, "Woman, where are those thine accusers? hath no man condemned thee?" She answered, "No man, Lord." Ah, that term "Lord" tells her attitude of trust toward the Son of God and Saviour! Jesus answered, "Neither do I condemn thee; go, and sin no more!" We know that Jesus did not condone sin. He frankly told the woman to sin no more. Yet He did not condemn, but forgave and sent her away in peace. So Jesus did in countless thousands of cases, doubtless, while on earth.

In Luke, chapter seven, we are told how Jesus went to the house of a Pharisee for dinner, and there a woman of the city which was a sinner (doubtless a poor fallen woman) came to anoint His feet with ointment and weep over His feet and wipe them with the hairs of her head. The Pharisee was indignant, thinking that if Jesus were a prophet, He would know the woman's heart and have nothing to do with her. Jesus did know, and knowing, He forgave. He said, "Thy sins are forgiven thee," and again, "Thy faith hath saved thee; go in peace." In that case Jesus saw the woman's heart and as far as we know, she did not confess her sin in words, but only in tears, and Jesus did not rebuke her at all. He was to this poor woman the uncondemning Saviour!

As Jesus went up the road from Jericho to Jerusalem on His last journey there, passing through Jericho and surrounded by great throngs, He was seen by Zacchaeus. Zacchaeus was a publican, a crooked tax collector, but very rich. Zacchaeus ran ahead and climbed up into a sycamore tree to see Jesus more perfectly.

"And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make hast, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner" (Luke 19:5-7).

It was a constant astonishment to all the people around Jesus that He received sinners and did not condemn them. Here was a man obviously wicked. Doubtless his riches had been secured by oppressing the poor, robbing the widows, extorting money from the needy. Jesus volunteered to go home to his house as a guest, and received him before them all. The man confessed his own sin and guilt a little later, volunteered to give away half of his goods to the poor, and to restore fourfold to all from whom he had taken anything by false accusation. The people marvelled because Jesus did not condemn Zacchaeus.

In Luke, chapter fifteen, that sweet chapter of the lost sheep, the lost coin, and the lost boy, we have these words:

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."

Human standards of society are formed, theoretically at least, on a basis of merit. But Jesus whom the populace would have made king, whose company was sought by Herod, who was invited to the homes of the Pharisees, deliberately chose the society of publicans and sinners, receiving them, eating with them, loving them. He was to them the uncondemning Christ. He told the story of the prodigal son and his glad reception home, unworthy as he was, by the father, as an illustration of the way God felt toward the vilest sinners. The elder brother in that parable of the prodigal son pictured the Pharisees and others who like them do not rejoice when God receives home a vile sinner, unworthy of salvation, as unworthy in the sight of men as all men are in the sight of God.

And to those who wronged Jesus in the vilest way, personally, He was still the uncondemning Christ!

When the servant of the high priest came with an armed mob

with swords and staves to arrest Jesus and carry Him to His crucifixion and death, and when Peter cut off the ear of the servant of the high priest with a sword, Jesus interposed, took the fallen ear and restored it to the head of Malchus, making him whole with a touch! (John 18:10). What a tender illustration of the forgiving and uncondemning attitude of our Saviour toward sinners! What better example could we have of returning good for evil?

Christ's attitude toward Judas Iscariot has a wealth of meaning for us. When Judas came to complain at the supper at Bethany because Mary anointed Jesus with ointment of spikenard, very costly, and Judas said that this might have been sold for three hundred pence and given to the poor, Jesus knew that he was a thief, and that he only wanted the money for himself because he carried the bag (John 12:6). Jesus knew that Judas was unsaved, and yet He never told it. He did not tell even the most intimate disciples, though He warned them frankly that there were some who believed not (John 6:64, 70). He did not talk about Judas' faults, though He knew them well. When at the last supper Jesus knew that Judas had already bargained to betray Him for thirty pieces of silver, He only said to him kindly and calmly, "What thou doest, do quickly." Later when Judas came to meet Him with the armed thugs and kissed Him on the cheek, Jesus, knowing that that kiss was only a sign to identify Him as the one whom they were to seize and carry to His death, said to Judas kindly, "Friend, wherefore art thou come?" No scolding words! No hot indignation for that awful sin! No holding him up to public scorn, no berating him for his sin! Christ was the uncondemning Saviour.

Peter was very dear to the heart of the Saviour and so continually Jesus sought to teach him and prepare him. Jesus warned Peter of the coming denial, but Peter, of course, would not listen. Then when sitting down by the fatal campfire in the patio outside the room where Jesus was being tried, Peter was tempted beyond his strength, and finally cursed and swore, saying, "I know not the man." Jesus inside saw Peter. When the rooster crowed, as Jesus had foretold, Peter looked up startled, overwhelmed with sudden shame. With a flash of his eyes, he looked at Jesus, and found that piercing and loving gaze fastened upon him. Luke 22:61 says, "And the Lord turned, and looked upon Peter." Then Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice." In that look of Jesus to Peter there was no scorn, no bitterness, and no surprise. Does not Jesus know ahead of time how weak we are? He who warned Judas would warn us also. Our sins grieve Christ, but they never surprise Him. He knows far better than we do our weakness and our sins. Something in that look broke Peter's heart, and away he went out into the cool spring morning to weep bitterly. The infinite mercy of Christ became apparent to Peter that day when Christ did not condemn but loved yet and forgave. We know that He had already prayed through as He told Peter, and knew the outcome of Peter's sin and repentance and ministry.

You know what impressed the Roman captain, the Centurion in charge of the crucifixion, so that he was forced to cry out at the death of Christ, "Truly this was the Son of God?" (Matt. 27:54). The one thing that proved Christ to the heart of this man was, I think, that He did not condemn those who hated Him and crucified Him. On the cross He prayed, "Father, forgive them; for they know not what they do" (Luke 23:34). He did not berate Pilate for his vacillating and cowardly course in sending Jesus to the cross against his own convictions. There were no bitter words for the soldier who slashed Him with the Roman cat-o'-nine-tails until His back was cut to ribbons and the blood streamed down to His feet. When He was blindfolded, His beard plucked out, slapped by the soldiers, and with their spittle in His face, Jesus said no word of condemnation. When they nailed Him

to the cross, He did not scold the soldiers who stripped Him naked or cast lots for His garments. He did not answer the railing of the thieves, the one on either side. When we read the twenty-second Psalm, we see that to Jesus on the cross, that surrounding group seemed as the bulls of Bashan or as a howling pack of dogs. It seemed as if He were tossed upon the horns of unicorns (perhaps rhinoceri). Jesus noted that the blood was dripping from His body. He cried out, "I thirst," but He had no rebuke, no condemnation, for those who mingled vinegar and gall to give Him instead of drink! Jesus did not condemn, He did not come into the world to condemn. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

The All-Important Silence of Jesus

Isaiah foretold of the Saviour that "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7). Jesus at His trial and crucifixion opened not His mouth. As a sheep before her shearers is dumb, so he openeth not his mouth. There is a wealth of meaning in that double statement in one verse. It does not mean, surely, that Jesus didn't open His mouth. Before Caiaphas when He was put upon oath as to whether He was the Son of God, He answered calmly, "Thou sayest it," and explained that they would see Him coming in the clouds of Heaven. Before Pilate, Jesus calmly reminded the ruler that he could have no power over Him unless it were given him from above. On the cross He spoke seven recorded sayings, praying, speaking to His mother, to John, and to the dying thief. So the prophecy does not mean that Jesus literally spoke nothing. It means that on certain subjects He was dumb and opened not His mouth. He did not open His mouth to rail and condemn; more than that, He did not open His mouth to explain. How strange seems this silence of Jesus. When Jesus was brought before Caiaphas, the high priest, for trial they accused Him by false witnesses of promising to destroy the temple of God and rebuild it in three days. They asked Jesus about this testimony: "And the high priest arose, and said unto him, answerest thou nothing? What is it which these witness against thee?" How easy it would have been for Jesus to explain what He meant and that He referred, not to the temple at Jerusalem, but to His body. How easy for Him to explain that He must die and rise the third day, paying for the sins of all the world. But Matthew 26:63 says, "But Jesus held his peace." Jesus did not explain, did not answer, but remained quiet.

Brought before Pilate, Jesus had the same attitude. Matthew 27:11-14 says:

"And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

"And when he was accused of the chief priests and elders, he answered nothing.

"Then said Pilate unto him, Hearst thou not how many things they witness against thee?

"And he answered him to never a word; insomuch that the governor marvelled greatly."

"He answered nothing!" "And he answered him to never a word!" No wonder that Pilate the governor marvelled greatly. He did not understand this Man who would not explain, who would not defend Himself.

Pilate was convinced already of the innocence of Jesus, and when he had a chance, he sent Him to Herod, hoping thereby to be released from the responsibility. Luke 23:6-12 tells us of this occasion. Verse nine says:

"Then he questioned with him in many words: but he answered him nothing."

Jesus did not defend Himself. Jesus did not explain. It is not only that He did not rail, did not accuse, did not condemn; He did not even tell the things which it seems were proper for Him to tell. There would be no sin, surely, in explaining to these how He was to die for the sins of the world. Surely, none could blame Him, and there would be no malice, if He should tell how He had been misunderstood and some had deliberately falsified their witness against Him. He did not do even what good men now may do and should do in such a case of testing. He did not explain, but went on to the cross. Why, why, why?

In this silence of Jesus, we have, I feel sure, a new revelation of the fact that Jesus came into the world not to condemn. He did not explain because to explain would be to lay the blame upon others. He was dying as a sinner, dying in my stead, and in yours. He was dying for the sins of the whole world. So it would not be within His plan to even declare Himself innocent, if by so doing He would cast the blame upon us where it rightly belonged. Jesus was taking the blame upon Himself. He could have cleared Himself of their

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"Ye Must Be Born Again"

10 REVIVAL MESSAGES

By HYMAN APPELMAN, Texas Evangelist

(With foreword by Dr. L. R. Scarborough, President, Southwestern Baptist Theological Seminary)

Here are ten burning sermons by one of the greatest soul winners in America. Hyman Appelmann is a Christian Jew. Trained to be a lawyer, saved and set on fire by the Holy Spirit, he goes up and down the land, winning thousands of souls to Christ. Not as well known outside of Texas as he ought to be, this young preacher with a warm heart and consecrated tongue preaches with a fervor and passion that is used in remarkable revivals. Again and again in short revivals of two weeks or so in local Baptist churches, this man has one hundred, two hundred and even three hundred conversions.

The chapter titles are:

1. "Ye Must Be Born Again"
2. The Answer By Fire
3. Compassion
4. Only Believe
5. Second Coming of Christ
6. For Christ's Sake
7. Lost, Sought, Saved
8. "And in Hell"
9. No Difference
10. Why Jesus Had to Die

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THE UNCONDEMNING SAVIOUR

(CONTINUED FROM PAGE 2)

charges, but not without leaving the blame upon all of us. He could have proven Himself innocent, but not without proving the rest of the world guilty. Remember that He had spoken so that officers sent to arrest Him once before had marvelled and marvelled and had gone away without Him, saying, "Never man spoke like this man" (John 7:46). When His fellow-townsmen of Nazareth in Galilee would have seized Him and cast Him over the brow of a hill, He disappeared out of their hands and He could have done the same thing today. But He could not have evaded His death without having every sinner dying his own death for his own sin and being eternally condemned, and that justly. So if Jesus must die, He must die for our sins. If He were dying for our sins, He could not clear Himself. If He was taking the place of the guilty one, then He must stand as one guilty.

Do you remember that Jesus told once of a wedding supper that a King made for his son? Matthew 22:1-14 tells it. And He had told how one man came in without a wedding garment, picturing a sinner who comes in without a change of heart and without being covered with the righteousness of Christ. The Scripture says, "When the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." Thus a sinner before God is speechless. There will be no excuses, no way out, no alibis, when a poor, condemned sinner faces God. He will know he is getting justice. All the evidence will be there before him and before the world. There will be no time for explanations, no need for them, no room for them, no heart for them. Every sinner who dies in his sins and comes to judgment before Christ will stand speechless. And thus it was that Jesus stood when He was crucified. He took our place. He died like a sinner ought to die, and so He must thus be speechless. God, to clear Himself, would be to blame us. If He saved Himself, He could not save others. He didn't open His mouth, because if He should talk as to why He was crucified, even to explaining the atonement, He would have been clearing Himself of guilt and laying it where it really properly belonged, on us. The whole meaning of the crucifixion of Christ is this, that He is our substitute, He bore our sins, He died in our place, the innocent for the guilty. If you do not believe that, you are not a Christian but an infidel, an unbeliever, and if Jesus took a guilty sinner's place, then He must be speechless as guilty sinners will be who refuse to let Him be their substitute and their salvation.

Remember that "David also described the blessedness of the man, unto whom God imputeth righteousness without works. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:6-8; Psa. 32:1, 2). If God imputes righteousness to us sinners without works, then God must impute or charge wickedness to Christ who was without sin. That is, Christ did no sin, but God must count Him a sinner and men must count Him a sinner. Christ took our place. He could not explain, could not answer, could not clear Himself. To do so would mean He was not taking our place, not carrying our blame, not healing us with His stripes, not dying in our stead. And no wonder we are told, "Blessed is the man unto whom the Lord will not impute sin."

How carefully the Lord Jesus watched His tongue those last sad trustful hours! Not one word fell

from His lips that could be counted against a single human being, not against Pilate, nor Caiaphas, nor the wicked hypocritical Pharisees, nor the dying thieves who railed on Him, nor the laughing, mocking throng, not even against Judas himself! No, Jesus sealed His lips. Like a sheep before her shearers is dumb, so He opened not His mouth. He held His peace, He answered him nothing. He answered him not a word, the Scripture said. Jesus was silent because to speak in extenuation or explanation would be placing the blame where it rightly belonged, on us, and not on Him. But He must take the blame Himself, if He is to be our Saviour. Therefore Jesus was silent.

I know of nothing that makes clearer how the Lord Jesus feels for sinners than His silence before Caiaphas and Pilate and Herod. Jesus took the sinner's place before the Father. He took the sinner's place before the rulers. He took the sinner's place before the world. He even took the sinner's place in His own mind. That passionate, heart-broken cry on the cross, "My God, my God, why hast thou forsaken me?" speaks as the agony of a lost soul. Overwhelmed with sin, a sinner dying in sin, He could not call God Father. Forsaken by God, past hope of redemption, He pours out the cry. Jesus suffered the torments of the damned as a lost sinner. "God sent not his Son into the world to condemn the world." Since Jesus did not come to condemn, He could not explain His death. If Jesus on the cross could have told the world, "I am an innocent man, dying for the sins of others," then He would have missed part of the shame of the cross. If the surrounding crowd had looked upon Him as the Holy One of God, innocent, gladly offering Himself to die for others' sins, then He would not have been dying for their sins, would not have been taking a sinner's place, would not have been suffering the torments of the sinner. If, then, while Jesus died He could have had every moment the full and powerful presence of the Father with Him, then He would not be dying like a sinner. For no wicked sinner dying in His own sins has the abiding presence and joy and peace and hope of the Father's presence. The silence of Jesus when on trial before His death was for my sake and yours. He was silent because to speak He would have accused us, condemned us, and He came not to condemn, but to save!

Jesus Came to Save

"God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). That was the purpose of His coming. He came, not to condemn, but to save. He Himself put it elsewhere: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Again He said, "I came not to call the righteous, but sinners to repentance" (Luke 5:32). The apostle Paul said that "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners..." (I Tim. 1:15). And the angels on the hillside told the wandering shepherds on the night of Jesus' birth, that "unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

He was to be called Jesus, the angel told Joseph, "for he shall save his people from their sins." Hallelujah, how wonderful that Jesus came to save! God did not send Jesus to condemn. He did not send Jesus to accuse or to damn. He did not send Jesus to bring justice. Jesus came to save!

Not long ago someone asked me if Jesus died to save sinners who would never be saved. Were part

of the sufferings of Jesus wasted? Was part of His blood spilled in vain? He knew who would deny Him and reject Him and never be saved — did He die for these, too? And the answer is that God so loved the whole world that He gave His Son. And God did not send His Son into the world to condemn the world nor any part of the world. Jesus came that the whole world could be saved if it would. There is a part in the book of life and in the holy city for every son of Adam if he will but repent, and that part is reserved for those who believe. Thus unconverted people are warned not to take away from the words of the book lest they have taken away their part from the book of life and the holy city (Rev. 22:19).

And the aged John wrote that "he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (I John 2:2). Jesus died for every sin that ever was committed or ever will be committed. He died for every person that ever lived and breathed on this earth, every person who ever sinned. If millions reject the Saviour and will not be saved, then through eternity they will have the tragic witness against them that salvation was purchased and offered freely, and they wasted it. The mercy of God is abundant and they foolishly and wickedly rejected it. Jesus came to save the whole world.

This makes it easier to see that all must be saved alike. When "God so loved the world" that He gave Jesus to die, that lumps all human kind together as lost and needing saving, and yet as beloved of God and purchased with the death of His Son! With God there are not good and bad, wise and foolish, desirable and undesirable, respectable and dishonored, cultured and uncultured, law-abiding and criminals. No, with God there is only one poor, sad, dying world of sinners and He loves them all, every one. He sent Jesus to die to save every one. He did not send Christ to condemn, but to save.

One who catches this vision of the way God regards sinners will hold the lowest and the vilest as precious. This gleam from glory, this vision of the worth of dying souls to God is what sent John G. Paton among the cannibals of the New Hebrides Islands. It made the betel-chewing dark people of Burma so dear to Judson that he suffered unspeakable tortures, with the loss of wife and baby and health, to win them to Christ. This vision of God's all-including love and mercy made the American Indians dear and precious to Brainerd, and again and again he knelt in the snow long hours praying for their conversion and went among them to love them to the Saviour. Head-hunters, cannibals, lepers, heathen savages in unspeakable filth and ignorance and loathsome immorality, become precious jewels in our sight as they are in the sight and heart of a loving God when we see the vision of the unconquering Christ. He did not come to condemn, He came to save!

What hope there is here for sinners! What joy there is for those who have been despised by men, condemned for their sins, awarded the shame they have earned. If you are a sinner, then you have a special claim on the love of God. If you are a sinner, then Christ came to save you. He did not come to condemn and even now He does not condemn.

It is a strange way we have on earth that those who live by the highest moral standards are the quickest to judge others. The Pharisees "trusted in themselves that they were righteous, and despised others" (Luke 18:9). Oftentimes a Christian who has laid aside the sins of his youthful, wicked days now becomes so critical and harsh in judgment that he cannot win the sinners for whom

Christ died! We who are fundamentalists, proud of our orthodoxy, standing true to the faith as we ought, yet are tempted continually to be so bitter, so suspicious, so critical that we lose the spirit of Christ who came not to condemn but to save. We cannot, we must not sin by condoning modernism. It is a wicked, godless, Christless, devilish doctrine which denies everything that is essential to Christianity. We are plainly warned not to receive into our houses or bid God speed those who have not the doctrine of Christ and do not receive Him as Saviour and Lord. But oh, how we ought to love modernist sinners, love them, pray for them and show toward them the pity of Christ. And toward brethren who are tempted or led astray, brethren who compromise, how important it is that we remember the loving mercy of our unconquering Saviour.

How blessed if a Christian would take the attitude of Jesus toward scandal. When they brought to Him the woman taken in the very act of adultery, concerning which there could be no doubt, I suppose, and told Jesus about it, He turned and wrote with His finger on the ground, "as though he heard them not" (John 8:6). If it was true, Jesus did not want to hear it. If they scorned the sinner, He had no part in it. If they condemned her, He did not. Mark you, He did not take up for her sin, did not excuse it. No one supposed He did, but He did two things. First, He refused to listen, and second, He reminded the strictly moral Pharisees that they, too, were sinners. In God's sight all of us are the same kind of sinners as that one taken in adultery and none of us can rightly cast a stone at the sinner. How blessed would be Christian fellowship if we could turn as if we never heard the slander that is so grievous. If it be not true, how wicked to encourage it and to listen. But if it be true, as it was in this case, how needful to remember that we are all sinners alike and alike need mercy! That attitude will stop slander and scandal and make for sweet fellowship among Christians. "Who is he that condemneth? It is Christ that died!"

I marvel continually at Jesus' treatment of Judas. Again and again people come to ask me to "expose" this or that which to them seems terribly wicked. Sometimes their complaint is well-founded and sometimes not. But who am I to expose? If I know a black spot in a man's past why should I tell it? Will it make anybody love God better? Will it give any true pleasure to Christ in glory and the angels? Will it edify the saints? Ah, what sinful things are done in the name of religion and fundamental Christianity! There are times when sin must be attacked so boldly as to create profound sensation. There are times when sinners must be rebuked openly that others may fear. So Paul rebuked Peter before them all when he dissembled publicly and so John the Baptist rebuked Herod for his adulterous life. But there is no righteousness nor Christ-likeness in revelling in the sins of others. Christ did not "expose" Judas. No, he was a liar and a thief and a betrayer, yea, an ungodly and lost hypocrite, yet Christ did not reveal Him even to the twelve. Not until Judas hanged himself, we suppose, did the inner-circle disciples know of his perfidy. Jesus did not condemn. If we could keep covered in silence the sins of others, if we could talk kindly to those who hurt us and wrong us, if we could refuse to condemn those who deserve condemnation like Jesus did, then how blessed and how Christ-like would be our daily walk!

And, oh, may God give us above all the gifts of a soul winner, this compassionate, forgiving heart that loves sinners, however far they

have gone in sin, however vile they may be, however dirty and unwashed, however shameful by human moral standards. Jesus loves such sinners and came to save them. Why should not we love them the same way and seek them as He did?

Years ago, I am told, in the First Baptist Church of Dallas, there was a little boy, six or seven years old. He was won to Christ in the Sunday School and was a happy-hearted little Christian. He was accidentally shot and the doctor told the father that the little one could not live. Dr. Truett went with the father to the child's bedside to break the news gently. The father was not a Christian, a drinking man who had made life miserable at home many a time by his drunkenness. Yet he loved his child and wept with a broken heart to think he must lose the little one.

The boy called his father to lean down over the bed and lifted up his head and put his arms around his neck and said, "Daddy, I want you to remember this; I loved you even if you did get drunk!"

This broke the father's heart. Abruptly he turned and left the room, going out the front door, around the house and into an out-house at the back. Dr. Truett followed him and found him on his face on the floor weeping out his heart. There the man of God put his arm around him and said, "And I have something to tell you. Your little boy loves you and I want you to know God loves you, too, even if you do get drunk!" The drunkard was won to Christ, and I tell you now, dear unworthy, hell-deserving sinner, God loves you, too. You ought to be in Hell as I ought, but God loves you and sent Jesus, not to condemn you but to save you!

My Father Runs The Trains

(CONTINUED FROM PAGE 1) reach the town in Illinois that evening. The man replied that a train would be leaving soon, which passed through Springfield, Illinois, and that a train from Chicago passed through Springfield en route to the town mentioned. But he said the Chicago train would pass through Springfield an hour before the train from St. Louis was due in that place. Mr. Taylor said with great assurance that the St. Louis train would reach Springfield that day an hour late.

So he bought his ticket and boarded the train, bid Dr. Brooks to be comforted as his Father certainly did run the trains. For the first time in one and a half years the Chicago train was an hour late; Mr. Taylor stepped from one train to the other, reached his destination in good time, and wired to Dr. Brooks, "My Father runs the trains."

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Besides paying off the indebtedness on *The Sword of the Lord* this wonderful gift will make it possible for me to give on our new church building more than I could otherwise have done. In fact, last Sunday I promised to give \$50.00 and I did not have it — would not have had it without borrowing, but for this gift. Of course this sacred gift is all for the Lord's work and none of it will be used personally by the editor or his family.

In our several enterprises we have tried to trust the dear Lord and get out the gospel every way

Baby Christians

(CONTINUED FROM PAGE 1)

that a Christian may have. By all means read the Word of God daily, prayerfully, reverently. Read it and pray for help. But also be sure that you read good Christian literature. God has given preachers and Bible teachers to bless you and help you to grow in grace. Do not despise this means of blessing which God has provided.

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possible. *The Sword of the Lord* has never quite paid its way. About a million and a half copies of this paper have been spread around the world, most of them at less than cost, in the last four and one-half years. We have gotten out, I suppose, more than a quarter of a million copies of books and pamphlets and tracts, and at least half of them, probably two-thirds of them, were given away free. In the last six years the editor has broadcasted about 1,100 radio services, paying for them himself with the help of Christian friends, besides broadcasts in other cities where the time was given to us free or paid by others. And we say to the glory of God that it pays to trust the Lord and get out the gospel every way possible. Jesus said to His disciples, "Freely ye have received, freely give."

We ask our friends to rejoice with us that the old printing bill is paid entirely. Likewise, our tract account is paid up in full.

Far better than the money is to have the evidence that God still hears and answers prayer. God's train never gets in too late. One never lost out by trusting in Jesus Christ! Now for nearly thirteen years the editor has gone without any regular salary, without any promised income. In evangelism he has never stipulated any amount as an offering. As a pastor in that time he has had no set salary and receives only what comes in designated by the people for him. We get from *The Sword of the Lord* not a penny of income. All that comes in and more, goes for paying the printing and postage. From the tract fund we get not a penny. All that comes in goes to pay the printing and usually it is my privilege to pay for the stenographic and mailing work extra. From the *Sword Book Room* we get no income. After the books are paid for (and rent on the book room since our fire), any profit is used on the printing bill of *The Sword of the Lord*. We get no income whatever from the radio services. It is a joy to preach the gospel. This good church in Dallas supports us, each individual as he feels

led, and offerings come in from revival campaigns and Bible conferences. From this income we not only live but support other workers and try to keep the gospel flowing out to the ends of the world. And praise the Lord, He provides! Let every one who is in poverty or trouble remember that God still answers prayer and provides for all those who trust in Him.

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